The Bombay Guardian.

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WEEKLY REVIEW.

—A Paris correspondent represents the Parisians as looking coldly on when military pass by, and saying, 'Enough of soldiers, what have they done for us?' Yes, indeed, what have they done for France, since this century set in? There can be no question that the worst possible method of settling differences, is by war. If there were anything in the constitution of human affairs that always secured the association of might with right, then, indeed, might the war-method of solving difficulties be less preposterous than it is. But a successful campaign can only prove superiority of arms, leaving other matters just where they were. The frightful carnage of the Franco-Prussian war will have the effect, we hope, of creating universal disgust for this method of mending quarrels, and awaken a general desire to consider how they may be guarded against in future. People in Europe feel that they have supped full with horrors, and are surfeited with tales of blood. The Prussian leaders will take upon themselves a very serious responsibility, if they refuse to accede to any reasonable proposals of peace that may be made them.

—The machine-guns, though they failed to open to Napoleon the way to Berlin, will yet, we hope, be found to have contributed to the accomplishment of an important end. Had these guns been properly managed at the outset of the conflict, it is possible that they might have realized the hopes of the Emperor. When rightly allocated and handled they are each of them capable of mowing down 100 men a minute. Forty of them might destroy 20,000 men in five minutes. Though they have failed to drive back the Prussians, they have not failed to do fearful execution among their ranks. We cannot but hope that the numerous graphic descriptions of the battles and the battle-fields, supplied to the English and other journals, will have the effect of creating every where a feeling regarding war like that which exists in England regarding duels; that men will see the barbarousness and inutility of it. What can France give to Prussia that will compensate for the 100,000 Germans slaughtered in this war? The mission of the mitrailleuse will have been a happy one if it succeeds in awakening in the minds of influential men the feeling that war has had its day.

—Last Tuesday, the 20th, the Italian troops took possession of Rome, the Pope's Zouaves having made a mere show of resistance.

The Rev. J. Paton will hold a special service for children, in St. Andrews' Church, to-morrow, at 11 A. M. Parents are invited o bring their children.

We learn that several of the students in the Basle Mission College and one teacher have been drafted into the German army.

We have much pleasure in announcing the arrival of the Rev. Mr. and Mrs. Park, for the American Mission, Ahmednuggur, and hope it may please the Lord to enable them long and successfully to witness for Christ in this land.

A little Marathi tract of 15pp. entitled "Easy Lessons in Grammar," gives help to the student where he most needs it and least often finds it, viz., at the threshold of his studies. We know nothing more ridiculous than a Grammar professing to teach the elements of a language and yet clothed in a style that can only be understood by one well acquainted with the language. Beginners must be taught in the language of beginners, in the language of children. This little tract is well fitted to be useful, and we would recommend its adoption in all schools where Marathi Grammar is learnt from the beginning. It is to be had at the Tract and Book Depôt.

We are indebted to the Rev. Appaji Bapuji for a little Marathi brochure entitled, "Certain Matrimonial Customs and their Evil Results." The papers here gathered together appeared originally in the *Dnyanodaya*. The customs deprecated are such as prevail among the Hindoos, and to some extent are still found among Native Christians. The author criticizes the methods employed to bring about matrimonial connections; the way in which the wife's relatives impose themselves upon the poor husband; the evils of living with the wife's relatives; the evils of living with the husband's mother; separations of the husband and wife; marriage expenses; these and various other infelicities of the marriage usages of this country. Most of these may be traced to the wretched and senseless habit of marrying in childhood; but some of them are not we suppose limited to the marriages of this country. Some, in reading the melancholy catalogue of matrimonial woes, may be inclined to say with the disciples of old, "If the case of the man be so with his wife, it were better not to marry." However, it is evident that the author has a very high estimate of the happiness that belongs to the married state, and is desirous of guarding it from things that militate against it and that ought to be reformed. He would take the little foxes that spoil the vines. The pamphlet is well fitted to be useful. It contains a good deal of excellent advice, and is expressed in good, idiomatical Marathi.

The following paragraphs are from a letter signed "*Old Paths*" in the *Friend of India*:

"That there are now in the Presidency of Calcutta a considerable number of chaplains more or less infected with Ritualism, cannot for a moment be doubted. Nor can it be denied that these Priests with more zeal than ingenuousness are endeavouring to spread their views.

"Not only are the favorite doctrines of this party now proclaimed, with more of less of distinctness, from many pulpits, but many of our churches now bear the impress of the hand of the Romanizers. An attempt is quietly but too successfully being made to convert the Protestant *Communion Table* into a *Romish Altar*, and this has been done *in Government Churches without Government sanction or consent of the congregation, by clergymen, whose incumbency of the station in some cases has been simply a tenure of two short years !!*

"I believe I am rightly informed when I say that in the following stations this significant change has taken place,—*Allahabad, Umballa. Mussoorie, Landour, Abbottabad, Peshawur, Nowshera*, and *Delhi*.

"Some of these so-called Altars have their attendant super-altars with floral vases and crosses, and the Credence Table (unknown as is the 'Altar' to our Rubrics;) some it may be are without these appendages; some are more or less decorated; some Altars are ministered at with a more, some with a less *pronounced* form of superstitious devotion; but this the public see clearly, that whether they like it or not, the chancels of their churches are undergoing changes unknown during the episcopates of Wilson and Cotton, and are being studiously made to teach objectively that very doctrine of our Saviour's presence *in* the bread and wine which our forefathers discarded at the Reformation.

The *Friend of India* has an article on the subject not very much in sympathy with the letter. He goes in for comprehension; would have all sorts dwell together in the Church of England in unity. It is high time that oil and water learned to mingle. The *Friend* says:

"With some real respect for the motives of 'Old Paths' and those who think with him, and with very little respect for that ritualism in the Church of England which takes the form of candles on an altar, and processions, we nevertheless feel very glad indeed that the final appeal in the Church of England is not to the Evangelical Party, which, if it had had its will, would, when the time was, have expelled Keble for one kind of ecclesiastical crime and Arnold for another. The 'Low Church' Party certainly never had two nobler men than these—a truer embodiment of the deepest devotional feeling in the one case, a truer friend to real, honest progress in the other. We stand with Arnold, not Keble, but we can nevertheless reverence Keble, as we certainly never could reverence some so-called evangelical people who condemn both."

Ritualism is pretty safe, if those who lift their voices against it are to be taken down after this fashion. We have frequently seen the ægis of the Broad Church thrown over it. The *Friend* objects to having Ritualists stigmatized as Romanizers. But it is a mistake to suppose that the word is regarded as a stigma, except, it may be, by those who are taking their first lessons, their first steps in Ritualism. If the Ritualists give expression to any thing it is to an admiration of

Rome. When a man imitates the minutest peculiarities in the costume of another, imitates his deportment, gestures, looks, language, it may fairly be taken for granted that he admires him and his ways. Can any one at all acquainted with the facts deny that there has been an extraordinary assimilation of a large part of the Church of England to the style and practices and language of the Church of Rome, since Dr. Pusey came on the scene? And nothing, perhaps, has tended more powerfully to facilitate this assimilation than the notion favored by the Broad Church party that zeal for purity is narrow-mindedness.

The last number of the *Quarterly Review* contains an article on 'The Church and the Age,' in which we meet with the following remark:

"Forty years ago, or even more recently than that, there was probably not one single member of the Church of England who would have affirmed that the consecration of the elements in the Holy Eucharist was the means of bringing before us, on the altar, an object of worship; now this dogma is the very corner-stone of the Ritualistic edifice in doctrine and practice. * * * A generation back no one would have doubted for an instant that a man who held the doctrine that the presence of Christ in the elements was such as to be adored, must at once leave the Church of England and join that of Rome. We have changed all that: whether for the better may perhaps be doubted."—*P.* 55

Surely there must have been a mighty "Romanizing" influence at work in the Church of England to bring about the change here indicated.

Rev. Lal Behari De, in his scheme of a National Church in India, repudiates the diaconal order and ruling presbyters and, for the present, at least, bishops, and would have only one order, presbyters. As to the management of congregations,

"We should strike a golden mean between the episcopalian mode and the congregational. I would give more power to the pastor than the minister of an independent congregation generally possesses, and more liberty to the congregation than an episcopalian congregation generally possesses. I should strongly enforce on the people the apostolical exhortation—'Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief; for that is unprofitable for you.' And that other exhortation—'Know them who labour among you, and are over you in the Lord, and admonish you; and esteem them very highly in love, for their work's sake.' But if this system of managing the internal affairs of a congregation be thought too loose and uncertain, the system of *Punchayet*, common to both Hindus and Mahomedans, may with advantage be introduced. Such a loving and reverential obedience and submission to the spiritual teacher is quite in accordance with the genius of the national character, as Hindus pay very great regard to their *Gurus* and *Purohitas*. I would then give the pastor full power to administer the spiritual affairs of the congregation, and to exercise discipline in ordinary cases without consulting the members, that he might not feel hampered and his hands tied. But at the same time in extraordinary cases it would be desirable on the part of the pastor to call the Church together, to make a fair statement of the case under consideration, and to point out the law of the Gospel with regard to it."

We fear that Mr. De's National Church, like some other National Churches, would embrace but a small portion of the Church of Christ in this land. How utterly futile the idea that Christians in India, any more than elsewhere, will see eye to eye with regard to these things. The important point to which we all need to address ourselves is to preserve the unity of the Spirit in the bond of peace, not being separated from each other in sympathy by differences of opinion with regard to 'outside' things.

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SATURDAY, SEPTEMBER 25, 1870.

THE LEAVEN OF TRUTH.

We occasionally hear it said that 'leaven' in Scripture always means something evil, and they who assert this wish us to accept of it as an axiom in the interpretation of Scripture, and to consider every other meaning precluded by the nature of the case. This would be very convenient; but the reverent student of the word feels that it is a little dangerous to accept of such a principle unless its truth can be demonstrated in every particular case. For the fact that a certain figure has a particular meaning in all places except one, does not necessarily preclude the supposition that it may in an exceptional instance be used in another sense. The word 'serpent' is almost every where in the Bible used in a bad sense; but when our Lord says to his disciples, 'Be ye wise as serpents' he certainly employs the figure to express something good. The discussion concerning the 'leaven' figure, has arisen in connection with the parable in which our Lord says, the kingdom of heaven is like leaven which a woman hid in three measures of meal till the whole was leavened. This seems to teach the diffusiveness of the Gospel and to hold out a promise of its world-wide extension; and some who do not believe that the world is to be converted by the preaching of the Gospel, are led to put *a different interpretation* on the figure used; the leaven, they say, is every where else in the Bible a symbol of something bad, and therefore it must here refer to something bad, namely, to the corruption of the Gospel; the parable looks foward to the time when all Christendom shall be dominated by falsehood, and corruption made universal.

But is it true that leaven is every where else in the Bible used as a symbol of evil? Our Lord bids his disciples beware of the leaven of hypocrisy; Paul bids the Corinthian Christians purge out the old leaven of malice and wickedness, and tells the Galatians that a little leaven of evil doctrine leaveneth the whole lump. And then there is the Mosaic feast of unleavened bread, and the prohibition to offer leaven with meat-offerings that were to be burned. We shall find however that leaven is by no means exclusively used as a symbol of evil even in the Levitical institutions.

The feast of unleavened bread was intended to commemorate the flight from Egypt, made in such haste that the children of Israel had no time to prepare their bread in the usual way. So that even in this feast, leaven is banished, not as something evil, but in order to commemorate the haste that compelled the Israelites to eat bread in an imperfectly prepared state. At the passover table, with which the Jews began this feast, they wore garments suitable for travel, had staves in their hand and stood as they ate, all to commemorate this precipitancy. But there were other feasts at which leaven was actually commanded to be used; for instance, at the feast of Pentecost, on which occasion the Jews were to bring from their habitations "two wave-loaves, of fine flour, baken with leaven," Lev. xxiii. 17. Now if leaven always typifies something bad, what does it mean here? What is the bad thing that is to render the offerings of believers acceptable? Again, the sacrifice of peace-offerings was to be made with unleavened cakes and leavened bread, Lev. vii. 12,13. We see then how little ground there is for the statement that leaven must always signify some evil in Scripture. Prejudgments of this kind are always dangerous, and every passage of Scripture demands that we should construe it on its own merits. The analogy of Scripture is most important in the interpretation of a particular passage; but the whole analogy we are to consider is merely that which is indicated by a similar word or figure.

Leaven or ferment is really one of the most wonderful things in nature. Introduce the smallest particle of it into a quantity of prepared flour, and it immediately begins a conflict with the contiguous mass, subduing and possessing it, and penetrating it with its own virtue, putting life into it, so that it wakes up from its state of passivity, and begins in like manner a work of conquest on the surrounding material; every thing lives where this influence comes; the silent, undemonstrative process goes on till there remains no particle of the meal in its original condition; the whole has been taken possession of and changed and made wholesome by the strange principle contained in the little particle of leaven. This figure then serves admirably to indicate the mighty power that human energy has over inert masses and the tendency of every evil principle that appeals to men's *interests to diffuse* itself, and it none the less happily illustrates the power of the divine word to propagate itself. For every one that receives the word of the kingdom into his heart, receives with it all the promises, access to a throne of grace, the Spirit of God, a heart to speak for Christ and seek the salvation of souls. In Madagascar when the missionaries were banished from the land, a little leaven was left there; converts multiplied faster than they could be put to death, and now we see the Gospel fairly ascendent among that people.

In every parable there is a great leading truth taught; we are to seize this, and not to exaggerate the importance of details which may belong simply to the costume of the parable. The grand truth taught in the parable is the self-propagating power of the Gospel; the disciples were not to be crushed with a sense of responsibility as though it were for them to meet and overcome the opposition of the world; they were faithfully to deliver the message, and the Gospel should prove itself the wisdom of God and the power of God unto salvation. A in the parable of the man who sowed, and slept and rose, night and day; he had something to do but not every thing. So God would be with his word and it should accomplish that for which he has sent it. We should not be justified in deducing from this parable alone, the doctrine that the Gospel is destined to be universally triumphant; as a matter of fact we do not find that it is so, even in a single town or village. The resources of the Gospel are however the resources of God, all things are possible to him that believes, the mighty power that waited upon the apostles in mighty signs and wonders, the power that belong to the Gospel; great

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works than were wrought by Christ in his ministry belong to the Gospel; and even the glorious manifestation of Christ, such as the world has not seen or dreamt of, belongs to the Gospel. But the doctrine that the world shall be converted by the Gospel, is one that should be proved by other passages than that which compares the kingdom of heaven to leaven.

HOW READEST THOU?

In our issue of April 25, 1868, appeared an article entitled "An Asiatic Myth," followed by some remarks made a few days previously in the Bombay Branch of the Bible Society by the gentleman who was then Secretary, to the effect that the 'myth' of Abraham and Isaac was the exact counterpart of that of Iphigenia and Phrixus. One gentleman who was present on that occasion had the Christian manliness to enter his protest against such statements in such a place, and considerable correspondence took place in the local journals, in defence or in explanation of the statements. The [illegible] but misguided Secretary had a particular fondness for saying things that he knew would shock the feelings of those who firmly believed in the inspired writings; and [illegible]s that the true account of the Abraham myth' was that Abraham, like [illegible] of his tribe and day, worshippers of [illegible]n, believed in the efficacy of human [illegible]s, and under the influence of this baneful superstition he was about to slay his son, [illegible] son Isaac, when God was pleased to [illegible]m that he did *not* require such expressions of devotion. This, of course, is not the statement made in the Bible. The [illegible] writer [illegible] *fit to lay the whole* [illegible] the procedure at the feet of [illegible]o represent Abraham as having been [illegible] for 40 years acquainted with Jehovah, and an earnest worshipper of the one living and true God, for whose sake he had left his own country and idolatrous kindred and become a wanderer; and represents him as receiving this son Isaac from the Lord as a reward of his faith. The 'sacred' writer says that when God was about to give a more explicit revelation to Abraham of his purposes in connection with his posterity, and especially concerning the Messiah, in and through whom the blessings of true religion were eventually to be made known unto all nations, it pleased Him to call forth a most remarkable and significant expression of Abraham's faith. When our Lord was on the earth, in the accomplishment of his personal ministry, his disciple Peter on a certain occasion bore a very emphatic testimony to the Christhood of Jesus, declaring his faith in him as the Christ, the Son of the living God. Our Lord took occasion to announce that upon the rock of this faith he would build his church; he emphasized in the strongest manner the faith manifested, in order that the church throughout all ages might understand what is the great uniting element between the Church and its Head. And so at the beginning of Judaism, at the very starting-point of this system that was to fill up the interval of 2,000 years between Abraham and Christ, it pleased God to call forth the most unequivocal expression of faith and consecration on the part of the patriarch, and to connect with it the promise unto which his descendants were to be separated, that they might always understand the grand underlying condition of the blessing of God upon them, nationally and individually, to be in faith and consecration like Abraham's. God was himself to be the sovereign of the descendants of Abraham, and was to claim from them absolute deference to his will. Therefore the Lord proved Abraham: the child of promise whom he had waited for so many years and at last received in his old age, and who had now almost passed through the years of childhood, him he should take and give back to God; should offer him up as a victim in a particular place, probably the very place where the well-beloved Son of God, the seed of Abraham, was to be offered up for the sin of the world. The whole thing is represented as originating with God; the question was whether the will of God was absolute with Abraham or not; it was therefore necessary that the act commanded should be one for which no reason appeared save this, that God commanded it; against which, indeed, all reason seemed to be arrayed, save this. The test was the severest possible, for the reward was to be the greatest possible. Well, the faith of Abraham stood the test. Men who know nothing of this strange fidelity to God, are shocked at the imposing of such a test; but in no other way could the grand lesson be so effectually taught. Abraham knew unerringly that this was the will of God; he had perfect confidence in the goodness and wisdom of God, and knew that these would be made manifest at the last; he was assured that God would certainly fulfil the promises given concerning Isaac and his posterity, and that God could easily raise him from the dead; he believed moreover that his obedience was an important link in the very securing of the blessings promised; he went forward, determined to go just as far as God would let him. At the last moment God interposed, and expressed his satisfaction in these words: Now I know that thou fearest God, seeing thou hast not withheld thine only son from me. Then we have one of the most solemn declarations of the Bible; what we may call the corner-stone of the dispensation that was to head up in the Messiah: "By myself I have sworn, saith the Lord; because thou hast not witheld thy son, thine only son, that in blessing I will bless thee; and in multiplying I will multiply thy seed as the stars of heaven; and in thy seed shall all the nations of the earth be blessed." An inspired writer, 2,000 years later, gives us a beautiful commentary upon this; see Heb. VI. 13-20; and in the 11th chapter of the same epistle, gives Abraham a conspicuous place in his list of those who were mighty in faith, specifying this very instance, v. 8-19. The Lord Jesus Christ gave repeatedly and expressly his testimony to the scriptural accounts of Abraham; and we fail to understand how any one with the slightest respect for this testimony, can dare to treat as mythical those accounts. The record in Genesis is marked by perfect candour; there is no concealment of the faults of Abraham; his weakness and duplicity at an earlier period are distinctly acknowledged; there is every thing in the record and in its corroborations to inspire fullest confidence, except upon one assumption which we now proceed to notice.

This assumption is that whatsoever savors of the supernatural is a reproach to a narrative, and must be eliminated if we can find some reasonable method of reconstructing the narrative without it. This principle has been largely applied in the examination of ancient heathen works, and sometimes no doubt with a measure of success. In applying it, it is necessary that the critic should have not the slighest scruple about giving the lie to a multitude of statements; the history has been written by an ignorant, or a superstitious man, a believer in the supernatural, and is therefore full of erroneous expressions, which the enlightened critic is able to weed away. Well, these critics, some of them, fancy that the Scriptures are to be dealt with in the same way.—Strauss has taken to pieces the Gospels and kindly condescended to pick out for us the few facts of the Gospel history. Some shrink from this; but think the earlier books of the Bible fair game for this sort of criticism. There Abraham is represented as receiving messages from God; now we know that God does not speak from without, directly, or by means of angels, to men, but just awakens certain thoughts in their minds; we must then treat with suspicion the account as it stands; cross-question it as the barrister does a witness on the opposite side; cast aside as mythical all that is said, that does not square with our ideas of what would be likely. It is true that such a reconstruction makes great demands upon our faith; supposes a multitude of things for which there is not the slightest evidence: but then these things were not supernatural and therefore *may* have been true. We have no account of human sacrifices or of Moloch at this early period, and not till many centuries afterward; no matter; we suggest that such worship then was, and that the father of the faithful, the friend of God, was a Molochite of the most bigoted and brutal type, and we insist upon *it that our belief is science,* that yours is *nescience.*

THE SECOND ADVENT. XXXIII.

Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. Isaiah LX. 1.

As many are hindered and hampered, in their consideration of this general subject, by certain ideas regarding the Jews with which their minds are preoccupied, and refuse to entertain any expectation of Christ's coming until they shall have seen the Jews restored to what was once their own land, it may be well to glance at the Old Testament prophecies which speak of the latter-day glory.

Every where in the New Testament the Lord Jesus is represented as coming to his people, his saints, those who believe upon him, those who know him and look for him, who have confessed him in the world, who have been redeemed by his precious bood. What then are we to make of those Old Testament prophecies which seem to connect Christ especially and exclusively with the Jews, his throne with Jerusalem, his glory with theirs? Does not for instance, this 60th chapter of Isaiah show us the glory of the Lord rising upon Zion, so conspicuously, so undeniably and irresistibly, that all the Gentile world is made immediately sensible of it? Do we not see the Gentile nations casting away their religions and false confidences, and coming to Jerusalem for the light of life, and compelled to recognize the Jews as the elect of God, through whom alone he is pleased to bless the nations? Do not the kings of the earth bring their glory,

and is not the wealth of all the world joyfully laid at the feet of this peculiar people, to honor whom is to honor God?

Well, let us look carefully at the statements actually made. To whom are the first words of this chapter, 'Arise, shine,' addressed? whose light is it that is said to have come? In the last verses of the preceding chapter we are distinctly told: "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob; as for me, this is my covenant with them; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." They who have an interest in the promises thus introduced are they in whom the word of God and the Spirit of God abide; the spiritual seed of Abraham; in other words, the promises are to believers. The Jews were separated from other nations unto the Messiah; apart from the expectation of the Messiah they had no proper existence as a nation; all their institutions were with reference to the coming One; in him all the promises centred; and Moses distinctly announced that they who should not hear the Messiah should be cut off, no more to be reckoned among God's people. When Christ actually came, the greater part rejected him; because, as he distinctly told them, they had not his word abiding in them. 'If ye had believed Moses, ye would have believed me also.' The Mosaic covenant pledged them to yield *absolute* deference to the Messiah, to recognize him as divinely authorized to determine their beliefs, their conduct, their all. But when Christ came and spoke to them, he was not the Christ for whom they were looking; the kingdom that he showed them was not the kingdom that they were expecting; and the reason was that they had not God's word abiding in them, and were not guided by his Spirit in the reading of the Scriptures. To them therefore these promises of glory applied not. There were some, however, who had the word of God in their heart, and were enabled to see the glory of God in the face of Jesus Christ; and Jesus opened their minds that they might understand all that was written in Moses and the prophets regarding him.

In addressing the Jews the prophets used the language which was the best adapted to impress their minds. The prophecies of the future were clothed in the language of the present. In the days of Isaiah the Jews had relations with Midian, Ephah, Sheba, Kedar, Nebaioth, Tarshish, and Lebanon, and therefore these names are used in this chapter to set forth the supremacy to which they were to be raised over the nations. And all the other figures are in correspondence with the circumstances and ideas of those times. Here was the Jewish nation, having the only revelation given to men, being alone in communication with the Most High, all the other nations of the earth led captive by the god of this world, given over to idolatry and all iniquity; then, testimony from on high whereby all nations are made to see that the God whom the Jews worship in their temple at Jerusalem, is the true God, and that they are exposed to his wrath, but possibly if they seek him they may find him; so they come up from all the countries mentioned, all the Gentile world in fact, on camels and dromedaries and in ships, to crave forgiveness and acceptance from the one living and true God, whose glory fills Jerusalem; and they bring with them, very respectfully, the Jews who were dwelling in their countries; and having reached Jerusalem, and poured out the gold and silver and other treasures of their lands, they ask for the privilege of laboring as menials at the upbuilding of the walls of Jerusalem. In other words, the entire representation is addressed to the Jewish mind of Isaiah's day; the aspirations it meets are those of an ardent Jew, rejoicing in the favor of God to his country, detesting the idolatries of the nations, and passionately desirous that God should bear such glorious testimony to his people that all mankind might know them to be the elect of God, the light of the world. The ideas of Isaiah's contemporaries were not however the highest; God had something better in reserve for his people; truths far transcending in importance and sublimity, all that prophets and kings had known under the Mosaic dispensation, were to be revealed to the disciples of Jesus; the particular method by which the light of true religion was to be communicated to the other nations of the world, was not and could not be made known to the contemporaries of Isaiah or of Jeremiah; the promises had therefore to be thrown into a form that would be appreciated by these; while the Jewish institutions lasted it was not meet that the word of God should seem to discountenance them by using the language of another dispensation. Just in the same way, under the present dispensation, Christians have the bliss of paradise and the perfection of the New Jerusalem set before them with images borrowed from the scenes with which they are familiar, grouped together and conditioned in ways not familiar; the known being made use of, imperfectly of course, to body forth the unknown; they who have most attained to the spiritual stature of Christ, being most successful in the appreciation of that which is couched beneath the symbols. All prophecy, in the very nature of things, labors under this disadvantage, that it has to speak of the unknown, and has to do it so as not to disparage the known; and it involves a certain freedom of interpretation which is not necessary when the testimony relates to present things. But who shall be the interpreter? Into whose hand is given the key of prophecy? Who is worthy to open the book and to loose the seals thereof? We reserve the answer till our next.

WHAT IS TRUTH?

Ye shall be hated of all men for my name's sake (22). Who is this Jesus that excites such extraordinary unanimity of hatred among men, so that they forget their mutual animosities and rush with one accord against every man that comes in his name? Surely, he must be the enemy of all mankind, when all instinctively turn against him, and persecute to death even their nearest of kin when these fall away to him. Unless it be that his hand is against every man, why should every man's hand be against him? Is not *vox populi, vox dei?* Are men so utterly blind to their own interests as not to know when one comes to them as a friend? He that shows himself friendly has friends. How is it possible then to regard this Jesus as the friend of man? To these questions we reply with others: Do men generally regard God, the true God, as their friend? If so, why do we see all over the world a tendency to consecrate false ideas of God? Why is it that no one is willing to be guided by God? Why do they choose sin rather than righteousness? Sin is universal; the spirit of self-justification is universal; pride in hereditary religion is universal, and, therefore, there must be universality in the hatred entertained for one who reveals the very God and his very truth and his one absolute method of salvation. Such a one comes to take from them their peace, their trust, their hope, their knowledge, because these are false, and they gnash upon him as a tigress would upon one that should seek to take away her cubs. The wisdom which should characterize the disciples is not that which assumes a disguise and makes believe that nothing is intended against the convictions of men; not jesuitry; but rather the wisdom to be guided in all things by the Good Shepherd and his example; the wisdom to put his word foremost; the wisdom of faith. As they are really on an embassy of love, they will do their best to make this love manifest, and will be very careful to give no needless offence. Their grand reliance is upon the Spirit of God to overcome the opposition in the hearts of *some*, and their special watchfulness must be to keep clear of any thing that may grieve Him or put an obstacle in His way. The grand lesson taught in the entire passage, is that they to whom the work of showing the Gospel to men is committed, are expected to be men of singular and conspicuous faith, led, sustained and blessed by a divine Leader and Commander, weaned from the world and its vanities and its cares, men chosen out of the world before they were sent into it by Christ. *The disciple is not above his Master.* (24.) He must not complain of having to endure that which his master has meekly endured. A disciple is a learner; we profess to be imitators of Christ when we take the name of Christians; just so far as we successfully imitate him, the world shall see him in us; whatever feelings they have for him they will then have for us. They who had seen Jesus going about Galilee, would very quickly see if the disciples sent forth to itinerate assumed privileges and demanded attentions and studied comfort and more than he had done. The modern missionary is under the same obligation to be as his Master in the sight of those among whom he labors, and to embody in his life as impressively as possible the great principles of faith and separation from the world. Alas for us, alas for the Gospel, alas for the people, if its transforming power is not exhibited in our lives while its declarations are on our lips. Perhaps universal nature is waiting just for this, that our Leader and Commander will be manifest when his forces give strict obedience to orders which he has left with them. The battle is set in array according to his instructions; what would that he should not give them the victory? The victory is absolutely bound up with faith; even with that faith that makes each word of the Master to be of inviolable authority.

Rather fear him who is able to destroy both soul and body in hell. They will be brought into circumstances when they will have to choose between obedience to man and obedience to God. Man has power to enforce his own authority by subjecting them to torture, indignities, spoliation, death in its most cruel forms. All of power that is visible is with man. All that they are required to do is to cease confessing Christ as the one only Saviour of the world. The nations were not unwilling that Christ should be preached as a Saviour; that which maddened them was the teaching that all must believe on him or be lost. Now what does Christ require of his disciples under these circumstances? There are many in these days who tell us that Christ being the soul of kindness cannot possibly lay upon his poor, weak disciples, it may be frail delicate women, any such terrible obligation as that of confessing him with the lips in the presence of a doom so terrible. Christ is indeed the soul of kindness, and, therefore, he has made it absolutely necessary that his disciple, whether man or woman, adult or child, should confess him even if it involved rejection by kith and kin, loss of liberty and health and property and reputation and life. How is this? Why such an iron rule? Why such disregard of all that is dear to us, why such callousness to the tremendous sufferings of his people, why this utter inability to accommodate his requirements to the times and seasons? Jesus is tenderness itself; in all the affliction of his people he is afflicted; but it is not for him that would be saved to prescribe to the Saviour how it shall be done. If Jesus had swerved a hair-breadth in his requirements, for *anything* that men might do to his people, it would have been all over for his cause; there would have been this day no Gospel, no church, no people of the living God. Observe the distinction here made between the soul and the body. Observe what is said about the soul and body in hell. Christ could not have been our Saviour if he had not had his eye

fixed upon the danger that awaits men beyond the grave. This world can only be redeemed from the curse by those who have got the victory over all tribulation and over all wrath of man. It is *the cross* that is to put down all authority and rule, all oppression and injustice. No man may call himself a disciple of Christ whose charity takes account only of the sufferings of this life.

A FEW REMARKS UPON THE DIFFERENT SCHOOLS OF PROPHECY. III.

THE "CONTINUOUS SCHOOL" OF PROPHECY.

(Communicated.)

This school consider the Book of Revelation is being fullfilled at this present moment, and that, consequently, a great deal of it now bears reference to what has passed. They are, therefore, mainly dependent upon the accuracy of Profane History, as well as the newspapers of the day, for its correct interpretation, and must, moreover, as the work of one of their most prominent disciples shows ("Horæ Apocalypticæ"), be to a fair extent acquainted, not with History only, but with Archæology, Numismatics and Classics. Several objections are made to the principles of interpretation adopted by this school, amongst which are the following:—

(1.) That the Bible is as much the property of the poor and unlettered, as the rich and educated, and that the system which would place the one class so *thoroughly* dependent upon the other, cannot be right.

(2.) That to trust to profane history for the elucidation of Prophecy is unbecoming our high calling.

(3.) That no Prophecy has yet been fulfilled, its fulfilment also be not recorded in Holy Writ. (Compare Isaiah VII. 14. with Matt: I. 23; also, other places.)

(4.) That the affairs of the world at large are only concerning the Almighty, as much as a perusal of the books of the Old Testament impress us they did, in the times of which they bear record concerning his people. That the Governments of England, France, Russia, Prussia, Austria, Italy, Rome and Greece interest Him to the same extent, that they, under their ancient names, did in older time, and no further. That as in the Old Testament, *it is only when brought in contact* with His people, that the name of any Gentile power is mentioned, so now. He only *overrules* the affairs of Empires, Monarchies and Republics when He sees the cherished intentions He has ever entertained regarding His people likely to be affected by their line of action, were He *not* to interpose. That the real Prince of this world is Satan (John: XII, 31: XIV. 11;) it is He who *rules*, and Jehovah who *overrules*.

(5.) That this principle of interpretation leaves it too much to man's imperfect judgment to decide which and what event may be shaped into the fulfilment desired, even supposing the uninspired record of it be thoroughly accurate. For instance, how is it that this school of Prophecy have found no place in its system for the Crusades?

These are the leading objections brought by "Futurists" against the "Continuous School" of Prophecy. Into its details, it would not be desirable to enter just at present, and with the above remarks, therefore, this paper closes.

THE "PRETERIST" SCHOOL.

This school consider the *whole book* of Revelation as fulfilled long ago! In which case, they surely ought to tell us where we all are now!

Epitome of News.

SATURDAY, SEPTEMBER 17, 1870.

—*New York Observer*: "We have great pleasure in saying that our associate, Rev. E. D. G. Prime, D. D., with his wife, arrived in the steamship *Anglia*, on the 21st, having completed a journey around the world. Dr. Prime left New York just one year ago, spent one month on our Pacific coast, two months in Japan and China, two months in India, and several months in Egypt, the Holy Land, Turkey, Greece, Italy, and Europe generally. The travelling time directly around the world, he reports to be seventy-five days. He has travelled during the year between thirty and forty thousand miles, of which more than three thousand were in the interior of India; he has never met with the slightest accident nor even with an hour's detention, although in many perils by land and by sea. He was as far North in China as Shanghai, was subsequenty within one degree of the Equator, and, on the first day of January, was on the summit of the second range of the Himalayah Mountains, on the borders of Thibet. Dr. P. returns to his duties in connection with the *Observer*, with completely renovated health."

—*Harper's Weekly* has a cutting cut suggested by the Papal blunder. The old Pope sits astride the limb of a tree, sawing it off between himself and the tree, so that he falls into a deep abyss below, very appropriately named the Dark Ages. The saw in his hand is the present Council. That is his ruin.

—*Overland Mail*, Aug. 26: The subscriptions to the Church Sustentation Fund now amount to 246,240*l.* in donations, besides annual subscriptions to the amount of 15,130*l.* Of these sums 133,044*l.* has been lodged in the bank.—Mr. Bowley, the well-known, indefatigable manager of the Crystal Palace, and treasurer of the Sacred Harmonic Society, fell into the water from the deck of one of the river steamers, near Greenwich, yesterday afternoon, and, although he was quickly extricated by the Thames police and taken to shore, life was extinct, notwithstanding all possible restoratives were applied.—The most frightful carnage of all in the earlier part of the campaign was at Spicheren, whose steep and precipitous heights, defended by a tearing fire from cannon, mitrailleuses, and chassepôts, were thrice assaulted in vain and at last carried at the point of the bayonet. On this spot 10,000 Prussians, gradually increased to 27,000, struggled against 40,000 French. Though the official list does not yet extend to this sanguinary encounter, there can be no doubt as to the correctness of the private intelligence forwarded which gives the total of the losses as 2,297, of whom 811 are dead and 1,486 wounded. Accordingly every 12th man was killed or wounded. Some companies left nearly one half their men on the spot.—At Mars-la-Tour the best blood of the country was spilt like water. Within a few moments, by the unexpected unmasking of a mitrailleuse battery, Count Westarp, Count Wesdelen, Baron Kleist, Henry VII., Prince of Reuss, Baron Grimm, Baron Witzleben, and many other noblemen of high rank and position were killed. The grand finale at Rezonville, or Gravelotte, on the 18th, where the Prussian hosts at last assembled in strength, are said to have suffered a loss of 18,000 combatants, was worthy of the beginning. Nor did the French suffer less. In the three actions near Metz they had nearly 15,000 dead, and 50,000 dead, wounded and prisoners together.

—Battle of Rezonville; correspondent of *Daily News*, Aug. 19:

"Passing through the village and ascending to the high plain beyond, I found myself suddenly on a battle-field strewn (literally) as far as my eye could reach with dead bodies—the field of the battle of Vionville on the 16th. In one or two parts of the field parties were still burying the dead, chiefly Prussians. The French, being naturally buried last, were still lying in vast numbers on the ground. A few of these—I saw five—were not dead. As I hurried on a splendid regiment of cavalry came on behind, and when they came to the brow of the hill they all broke out with a wild hurrah, and dashed forward. A few more steps, and I gained the summit, and saw the scene which had roused their cry, and even seemed to thrill their horses. It would be difficult to imagine a grander battle-field. From the particular hill to which I had been directed to come by good authority—it was occupied by the Royal headquarters—the entire sweep of the Prussian and French centres could be seen, and a considerable part of their wings. The spot where I stood was fearful—it was amid ghastly corpses, and burdened with the stench of dead horses, of which there were a great many. I was standing on the battle-field of the 16th, on the Prusssian side. On the left, stretched like a silver thread, the road to Verdun, to Paris also, for the possession of which this series of battles had begun. It was between lines of poplars which stood against the horizon on my left, and on as far as the eye could reach towards Metz, with military regularity. Strung on this road like beads were the pretty villages, each with its church tower, which, although they have separate names, are really only a few hundred yards apart—Mars-le-Tour, Flavigny (a little south of the road), Vionville, Rezonville, Malmaison, Gravelotte. On my right were the thickly-wooded hills, behind which is the most important village of the neighbourhood, the one I had just left—Gorze. Such was the foreground of this battle, which should, one would say, be called the battle of Gravelotte, for it was mainly over and beyond that devoted little town that it raged. The area I have indicated is about four miles square. Owing to having come on foot rather than along the blocked road, I was fortunate enough to arrive just as the battle waxed warm—that is about noon. The great representatives of Prussia were standing on the same ground watching the conflict. Among them the only ones I recognised were the King, Count Bismarck, General von Moltke, Prince Carl, Prince Friedrick Carl, Prince Adalbert, and Adjutant Kranski. Lieut.-General Sheridan, of the United States, was also present."

—Same: "I told you in my last how the shells falling in their tents had roused the Imperial camp from sleep early on Monday morning, 15th, and made them retreat with the greatest possible haste. An episode of this retreat, which would make a striking picture, was when, having reached the side of a hill, where there is a kind of tumble-down cottage or 'auberge,' called Point-du-Jour, a halt was made, and the tired, jaded, and dejected old Emperor alighted, and was glad to rest at the door of the poor place, sitting on a rickety, coarse, straw-bottomed chair, his staff standing about him, and his little boy at his side. What must have been his feelings!"

MONDAY, SEPTEMBER 19.

—The *Japan Mail* mentions the blowing up by the bursting of a boiler, of a small steamer, the *City of Yeddo*, plying between Yeddo and Yokohama. From 70 to 80 Japanese were wounded and portions of twenty bodies had been found. Of nine Europeans four were killed, including an American Missionary, Mr. Cornes, and his wife and child.

—The Bishop of Calcutta has admitted the Rev. E. H. DuBois, at Madras, to Priest's orders.

—H. E. the Viceroy leaves Simla for Rajpootana, October 4. Expects to return to Calcutta, Nov. 8.

—Dr. M. M. Mackenzie, Supt., Dharwar Jail, says: "Taking the low rate of £27 per ton for the aloe fibre given by the Dundee Chamber of Commerce, and calculating the total outturn of the Dharwar Jail up to date at 2 tons, 3 cwt., 3 qrs., 13 lbs., the selling price in Dundee would leave us a profit, after all deductions, of £19 3d., or 47 per cent."

—A Maharaj has been fined Rs. 42 for filthy condition of his premises.

—Fall of rain, 60 inches in the Fort, 68 in Byculla.

—At Phargaum, Ahmednuggur Collectorate, "while one Baherjee Sutwajee was going from his house to his field at noon one day, he saw the foot of a child, with the sole uppermost, in a field about ten or fifteen cubits from where he was. When he was going along the road, he heard a child crying. He went to the spot whence the cry proceeded, and saw a child's foot sticking up. The child was alive when dug up, and was produced in court."

The mother, a Mahomedan, had given birth to it the day before and had buried it alive. She has been sentenced to five years' imprisonment.

—*Spectator*: "Supposing, for example, what is extremely probable, that after Gravelotte and Rezonville there were 50,000 wounded on the ground around, what number of surgeons and attendants must an army carry to give them anything like effective aid, and transport them off the field,—where, be it remembered, they cannot lie among the dead without dying from the effects of pestilence? The work must be done at once, within twenty-four hours, or thousands will expire of exhaustion and of thirst—that most terrible of all tortures to the sick—and done by one army only, for the other has retreated off the field. We believe that we do not overstate the case when we say that 500 surgeons and 10,000 men would not be too many for the work; or, to put it in another way, the removal of such a mass of wounded would be twice or thrice as difficult as that of *two corps d'armee* of the usual strength. No army possesses a medical organization of this magnitude."

—There was a presentation of prizes, besides games, a supper and a Christmas tree, for the school children of H. M's 95th, at Colaba, on Friday.

TUESDAY, SEPTEMBER 21.

—The following extracts from the volume of Bismarck's letters lately published, are made by the *Pioneer*. The letters were written in 1864, and

show that it is not merely the head that wears a crown that lies uneasily in these days. "The life I lead at Berlin is a kind of penal servitude when I think of my independent life abroad." At Paris, on the 25th October 1864:—"At about six A.M. I arrived here. Plenty of politics, audience at St. Cloud, a dinner at Drouyn de Lhuys, and now I am going to bed tired out." At Carlsbad, in July of the following year, he writes to his wife:—"I am ashamed that I did not write to you on your birth-day; but there is so much of 'must' in my life that I scarcely ever get to 'will.' The treadwheel goes on from day to-day, and I seem as if I were the tired horse in it pushing it along without getting any forwarder. One day after the other a courier arrives, one day after the other another departs—between them come others from Vienna, Munich, or Rome—the burden of papers increases, ministers are all at odds, and from this centre I am obliged to write to each of them singly." On the next day, late in the evening, he writes—"The whole day I have been writing, dictating, reading, going down and up the mountain regarding the report to the King. The courier's bag and my letter are both closing. Across the table I see the Erzgebirge, along the Teple by the evening twilight very beautiful; but I feel leathery and old . . . *Keine Ruh bei Tag and Nacht.* It looks ugly for peace.—It must be settled at Gastein."

—*Pioneer*: "The conduct of the European authorities in Tientsin is really inexplicable. Six weeks have now elapsed since the mob massacred the Sisters of Mercy, and the Chinese officials have still heads to their bodies. More than this, they hob-nob with the representatives of the insulted nations, while the arch-instigator of the outrage and known enemy of all foreigners is drilling at Pekin his troops armed with Enfield rifles supplied to him by a Shanghai firm. An English steamer about a month ago carried to Pekin 1,014 Enfield rifles with caps and ammunition complete, for the use of the Chinese Government. If it were not true, it would be incredible, that England, one of whose daughters has been murdered by Chinese ruffians, should assist the murderers with arms and ammunition to prepare themselves against the day of punishment which, one must hope, is now rapidly approaching."

—*Mitrodaya*: "Cursondass Madhowdass was tried at the criminal sessions now sitting on Friday the 16th instant for cheating and abetment of cheating by some person or persons unknown, and so inducing Messrs. Finlay Scott & Co. to deliver to him Rs. 60,000. on bills of lading, *signed* for cotton which had not been shipped. The jury gave a verdict of guilty of cheating and dishonestly inducing the delivery of property, but in consequence of the lax way in which bills of lading had been issued, some of the jury wished to recommend the prisoner to mercy. The recommendation received its full weight, and Cursondass Madhowdas got off with the somewhat lenient sentence of rigorous imprisonment for three years."

—Captain Brown, of the *Teresa*, who signed the bills of lading mentioned above, has been tried and acquitted, on the ground that he believed that there was a *bona fide* intention to ship the cotton.

—Lonengan, *alias* Bond, tried for false personation, forgery &c., has been sentenced to three years' imprisonment.

Wednesday, September 21.

—*Bombay Gazette*: "A private named Joseph Reynolds, of the 1-2nd Queen's Regiment, committed suicide at Poona on Sunday night by shooting himself when on duty as sentry at the Arsenal."

—The Bishop of Calcutta is expected in Bombay, Nov. 8.

—Galle telegram; Hongkong, 1st: From Japan it is reported that a challenge has been given by the German corvette *Medusa* to the French corvette *Dupleix*, and that a sea-fight was anticipatated at Nagasaki.—Anti-foreign feeling increases in intensity in China.—A general rising against foreigners is expected. Great apprehensions are felt everywhere. Native troops are being collected.—The assassination of Viceroy Ma of Nanking was attempted on the 25th August and he was reported in a dying state. The attempt is attributed to the fact that the Viceroy was the means of preventing a rising in Nanking.—Mr. Wade is still at Peking—The French Minister will haul down his flag if the heads of the Mandarins concerned in the massacre be not given up by the 31st August.—The young Emperor has gone to his Palace at Jehol.

—Captain Grimes, B. I. at Dum Dum, has been sentenced to be cashiered for having refused to salute his commanding officer when passing him. Lord Napier remits the penalty, in hope of reformation.

—Robertson, Mate of the *Teresa*, has been sentenced to 3 years' imprisonment for criminal assault on the wife of the Captain, a little before her death.

—A correspondent of the *Calcatta Examiner*: "In the last paragraph in your to-day's paper *re* Ameer Khan, Mr. Anstey is reported as having said—'If His Lordship's decision be against us, I say it with grief, there will be no other remedy left to a man of spirit, whatever be his creed or colour, except *immediate departure or open rebellion.*' His Lordship did decide against them some doys ago, and yet Mr. Anstey is still to be seen in the Town Hall."

—*Pall Mall Gazette*: "Whatever opinion Englishmen may hold regarding Mazzini, whether they look upon him as a disinterested patriot or as a dangerous conspirator, it is certain that he is an enemy to the Italian Government, and that he has for years past used his best exertions to overthrow it. We do not say whether his object is a right one or a wrong one, but it is clear that by the Ministers of Victor Emmanuel and by all Italians who accept the present regime in Italy, Joseph Mazzini must be regarded as a traitor. On the 13th inst. Mazzimi landed at Palermo, and was immediately arrested. No one who knows the present state of Sicily can doubt that the mass of inflammable material on that island would have speedily ignited at the word of this consummately clever man; no one, we should have imagined, could question the wisdom of the Italian Government in averting the peril."

—The *Times of India* learns that arrangements are to be made by which the Sunday departure of the Mail shall be avoided. We have still to wait a month or so.

—Dr. Mayo, deputed by the English Society for the relief of the wounded, writes: "I have come forward as fast as possible to Darmstadt, and have this morning been received in the kindest manner by the Princess Louisa of Hesse, Queen Victoria's daughter, who took me in her carriage to a hospital established at the Orangerie and sent for the local chairman of the Hulfs-Verein, to whom she introduced me. A large part of the Princess's palace is given up to the work of collecting and packing charpie, bandages, linen, and all kinds of necessaries for the army, and the whole of her time appears to be also given up to care for the sick and wounded. I noticed that in the hospitals she knew nearly all the patients who were in bed, by sight, in many cases remembered what their injuries were. I am told also that she goes to meet nearly every train that arrives with the wounded, and visits the hospitals two or their times, a day, Indeed, in view of the excitement and exertion which she every day undergoes, one cannot but regard her state of health with some apprehension lest her kindness and self-sacrifice should lead her beyond the bounds of prudence."

Thursday, September 22.

—Telegram from H. M. Postmaster General, 19th: "Indian Mail takes a circuitous route through France to avoid Paris, involving delay of, from one "to two days."

—Kooshall, a Mussulman, has beem arrested on the charge of having murdered his wife last Friday.

—*Calcutta Examiner*: "A Mahomedan, by name Zubburdust Khan, in the district of Furruckabad (N. W. P.,) became a convert to Christianity, and shortly afterwards was followed in his departure for Islam by his wife. They lived together as man and wife, and were accepted as such by their Christian friends and acquaintances. The other day the man brought a suit in the Court of the district judge against her, for having committed adultery, and prayed for a divorce under the Indian Divorce Act 1869. There being a doubt in the mind of the district judge on a point of law, the case was referred for decision to the High Court (N. W. P.,) and came on before two judges, Chief Justice Turner and Mr. Justice Turnbull. It has been ruled by them, that on the husband's first abandonment of Islam, the marriage between himself and his still Mahomedan wife, by express declaration of Mahomedan law, became dissolved; that they were not man and wife at the time of the commission of adultery by the latter; and therefore petitioner was not entitled to sue under the Divorce Act. At all events, he knows for certain, that the woman, is no longer his wife,"

This seems to us an extraordinary decision.

—*Bombay Gazette*: "So deeply-seated has been the belief of men in France, that, although two armies were shattered, it was deemed impossible, even for German audacity, to surround Paris, to invest a city with a circumference of fifty-four miles, without paying by defeat the penalty of rashness. Yet it has been done. Railway after railway has fallen into the hands of the Germans until on Monday the last, running through Versailles, was cut away. There *can* be nothing near Paris worthy the name of an army, or this operation which throws all the preceding exploits into the shade, could not have been performed. It is simply unparalleled. Strasbourg, Phalsbourg, Toul, Verdun, Metz, Thionville, all invested, and yet there is an army large enough to invest Paris, and still enough to send a field force towards Fontainebleau to watch the so-called army behind the Loire; What can avail armaments in the Southern Departments? Nothing can save Paris except foreign intervention, or peace."

—*Pall Mall Gazette*; Rome, Aug. 19: "The position of affairs here continues very serious, and a significant feature is the almost total absence of women from the streets, which, after 'Ave Maria,' indeed, are deserted even by men. An address to the Italian Goverment has been signed by most of the commercial classes, soliciting the protection of an Italian garrison. A few days ago an extraordinary council of the Cardinals was convoked by the Pope, when one of the conscript fathers recommended that an advance of Italian troops should be repelled by force, but the proposition, on being put to the vote, found only three supporters. The Pope expressed implicit confidence in God. At the same time he declared his conviction that the Italian Goverment would not venture to occupy Rome, adding that, whatever happened, he would remain at the tomb of the Apostles."

Friday, September 23.

—The *Malabar*, coast-laden, London to Batavia, took fire at sea and was burnt up. Her crew were taken on board the *James A. Wright*, Liverpool to Bombay. A portion of them were transferred to a ship bound to Europe, and the remainder were brought to Bombay.

—The Soldiers' Industrial Exhibition at Poona, was yesterday opened.

—Deaths last week, 274. By cholera, 18.

—*Saturday Reveiw*: "Making all abatements, and admitting all qualifications, and allowing for all declarations, the cause of the war is to settle which of two great nations is the strongest in brute force. The long, steady, complete preparation for the war on either side shows that this very simple and intelligible motive was at the bottom of it. It is precisely the noble ambition which impels two savage dogs who happen to live in the same village to fight it out and see which is the strongest dog. Very natural perhaps for a brute; but the horrible thing is that it does not seem so horrible for France and Prussia. The Emperor and French opinion, Count Bismarck and Prussian opinion, do not see that it is anything but natural. No doubt to say this is to say mere platitude and commonplace. But platitude and commonplace are, after all, the fundamental elements of reason and right; and the wonderful and horrible thing is that these fundamentals are at this moment as though they were not. The two most polished and advanced and educated and representative nations of the world have not got beyond the nations of Dahomey. Or rather, having acquired the notions of justice and right, having gained intellectual and scientific and literary advancement, being in the very van of civilization and education, they have deliberately fallen back upon barbarism in its very worst aspect—barbarism, that is, without the excuse of ignorance and moral and intellectual darkness."

—The Rev. Mr. Sharpin, who has lately returned from Europe, has been nominated to the temporary charge of St. John's Church, Colaba.

SPAIN.

(Special Correspondence of the Chr. Work.)

"The Church of the Martyrs"—such is the name accepted by the congregation in Valladolid; a city where, three centuries ago, so much precious blood was shed of "those that were slain for the word of God and for the testimony which they held." The cry has gone up from beneath the altar, "How long, O Lord, holy and true?" And now the martyr-blood is being avenged in the free proclamation of that same Gospel on the very spot where the flame extinguished the voice of the witnesses, only to give efficacy to their testimony. Glorious it is to see the resurrection of truth divine! "That which thou sowest is not quickened, except it die; but if it die, it bringeth forth much fruit."

The public services in Valladolid, so happily inaugurated a month ago, have continued giving evidence of large and uninterrupted blessing. Each Sunday morning the devoted young evangelist has his Sunday-school; in the afternoon, the public services; the same on the evenings of Tuesday and Thursday; whilst on the other evenings, except Saturday, he conducts a class for singing, which, in his hands, comes to be an active and efficient means of propagating the Gospel. The school is already attended by some eighty or ninety boys and girls. The public services are crowded; the room holding about 1,000 persons. It would take long to tell all the encouraging circumstances connected with this effort. On Sunday, June 26th, there were present at the service commissioners from the Republican Committees from various towns and villages of the province, deputed to hear "what this new doctrine might be." They went away highly satisfied, and will each in his turn be a propagandist in his town, preparing the way, let us hope, for the preaching of the Gospel.

The opening up of the country for the publication of the truth is the feature which has most remarkably pressed itself on our notice during the past month. It is impossible to say what the circulation of the Scriptures and Tracts and the unobserved influence of individuals may have done, and may be doing, throughout the country. One is led to think the fruit must be something vast, judging by what presents itself to view in one's immediate neighbourhood.

In *Guadalajara in the midst of a fanatical district* the Gospel has found a prepared soil; and our regret is that we are forced to hear the adversaries say that the Protestants cannot hold their ground, simply because there is no minister or evangelist to follow up the few days' preaching accorded to that place.

In Avila, some of the most faithful workers in the Spanish field, we are glad to know, took advantage of the annual fair, and of the invitation of a countryman, to make a mission effort. They engaged a large hall for a week, and in a city which has always been esteemed a hot-bed of priestly intolerance; out of its small population of 8,000 souls, as many as 1,200 men—the greater part, therefore, of the adult male population—pressed in to hear the truth. In the meantime, the manager of the theatre complained to them that his place was being emptied, and an injudicious address made from the stage as to the Protestants in the town, was received with hisses and tokens of disapprobation. One priest unwisely challenged our friends to public discussion, making sad betrayal of his cause.

In Segovia, also priest-ridden, the messengers of the Word have been welcomed by many; one of whom, a priest, has boldly renounced the Church, and selling his goods, has come to Madrid. From a village in the diocese of Toledo, an invitation has come from one who offers his hospitality and a place to preach in to any minister who will explain to the people the Gospel. One of our faithful helpers has gone; but, as in the other cases, it can only be for a hasty visit.

As signs of a movement, the above facts are most deserving of remark. They discover an underworking of divine truth, which is as surprising as it is encouraging. Those persons alone, perhaps, can fully understand this surprise, who have known what these places and the country small towns and villages generally were before the revolution. But these facts have their chief significance for the Christian Church at home as pointing out its duty. Without going beyond a limited radius from Madrid, there are towns in all directions where the people are longing to hear the Gospel messages. Were there men to send, congregations await them wherever they might set their foot. "The fields are white." Let the whole Church of God cry to the Lord of the harvest that He send men into his harvest."

"The question of the declaration of the infallibility of the Pope has naturally occupied attention. It has been made the subject of lectures delivered by our friends in the church assembling at the Medera Baja; and, as in Hungary and Bohemia, there are indications that the authoritative declaration of the dogma will be followed by the establishment of new seceding churches, so in Spain. Antonio Aguayo, a priest, who had long been working, in a sense, contrary to Rome, although possessing no very clear evangelical views, has had meetings with his friends in the church, and on St. Peter's Day, the 29th June, they agreed upon the basis of a constitution for a 'national, free Christian Church.' They define their creed as that contained in the Apostles', the Nicene, and the Athanasian creeds, the Holy Scriptures, and the first four general councils of the church. Their form of government is in the main Presbyterian. Their ministers are to be elected by the people by universal suffrage, after previous examinations and ordination by their council. They are to receive no aid from the State, and are to exercise the functions of the ministry without charge. They are to rank on an equality with their flock, and are to be called 'directing brethren.' The council, which is entrusted with the discipline of the church is to be appointed by the General Assembly which is to meet every five years, or oftener in case of need. A council *pro tem.* has been appointed, and the first General Assembly is to meet as soon as two hundred priests have given in their adhesion to the new church."

Miscellany.

—We are indebted for the following extracts to the *Weekly Review*: "The event which took place on Monday, the 18th of July, would have occupied a very different place in the eyes of Europe and the world had it not been for the excitement of the war. It is an event which may prove, however, much vaster in its consequences in the end, than that which now engrosses all attention. On that day the Pope obtained the final vote, and proclaimed in the Church of St. Peter the dogma of Papal Infallibility. The celebration was very different from that once contemplated. The discussion of this sore-vexed question has produced, not *unity in the Church*, but divisions—divisions of a more *marked character than any that have taken place since the* Reformation. Between eighty and ninety prelates, representing the most influential sections of the Church of Rome voted against the dogma, on the first vote, and about a hundred and thirty abstained from voting on the final vote. And, most important of all, this large minority, among whom were three cardinals and almost all the prelates of highest distinction, presented to the Pope what may be justly considered as a solemn protest. They, in fact, denied to all intents and purposes that this was an Œcumenical Council, and they left it open to themselves hereafter to dispute its decisions.

"A storm of thunder and lightning accompanied the promulgation of the decree, the effect of which was different, as men were differently affected towards the dogma. To those in favour of it, it might appear as a grand attestation of its truth, and to those opposed as a sign of its daring impiety. The storm was at its height when the result of the voting was taken up to the Pope, and the darkness was so thick that a huge taper was necessarily brought and placed by his side as he read the words which invested him, as he supposed, with Divine power: "Nosque, sacro approbante Concilio, illa ita decernimus, atque sancimus ut lecta sunt." It was a singular coincidence that the result had to be read by the faint light of a taper in the middle of the day—a fit symbol of the darkness of such a proceeding in the nineteenth century."

"Rev. H. H. Jessup, of Beirut, says that the Mohammedans in Syria are coming more under Christian influence. He has several Moslems in his Bible class. The Governer-General of Syria was recently telegraphed to from Jerusalem, to know whether a Damascus Moslem, then in Jerusalem, who had become a Christian, should be imprisoned. He telegraphed back, giving orders to set the man at liberty, as the conscience is free in the Turkish Empire. A Moslem woman became a Christian lately in Jebail, twenty-five miles north of Beirut, with the approbation of the Governor of Lebanon and the city authorities, who comprise Moslems, Greeks, and Maronites. Mr. Antonio Yanni, United States vice-consul at Tripoli, Syria, has written a letter in Arabic to the American Board, beseeching for at least three more missionaries for the Pashalics of Tripoli, Hums, and Hamath. This region, contains 350,000 souls. The extension of the Nestorian Mission, so as to include a large part of Persia, calls for a large increase of missionary force."

"The Nestorian Mission has reached a critical period when it will probably be necessary to reorganise its policy. When modern missions among the Eastern Churches first began, it was a fond dream of the early pioneers that they could by working within those Churches so mould them as gradually to reform all their abuses out of them. Nowhere has this policy had a better opportunity for trial, and nowhere has it been longer persisted in than among the Chaldean Churche of Oroomiah and its vicinity. For a long time all seemed as favorable as it could be wished. The leading ecclesiastics, such as Mar Yohanan, aided the missionaries in every way. Still it was found necessary long ago to form a sort of Church within the Church—a select body of communicants. The results of this reforming movement have not been quite satisfactory. In the schools a grand influence has been exerted, and interesting revivals have occurred. Of late years the desirability of completely separating the new body from the old has been made more apparent, and this will doubtless soon be done. Action on this matter is precipitated by an extreme Anglican and Ritualistic influence from England, from which country money is expected to establish a mission which will subsidize the party opposing reform in the Church, still allowing them all their old rites and especially the indiscriminate administration of the sacraments. Mar Yohanan, says Mr. Cochran, in the *Missionary Herald*, has for years secretly and often openly, and most offensively, opposed spiritual and reformatory labours. Priest John, a most untiring and reckless man, is arousing a furor of zeal for old Churchism—a zeal and fanaticism that will not be likely to subside with the spasmodic efforts he may make. He and others are now administering the communion every few weeks to the whole people, without distinction of character. They also enjoin the fasts and saints' days, resume the use of the liturgy in ancient Syriac, burn incense daily, bow before the altar, and make the sign of the cross; though some, as yet, refuse to come into all these measures. In Geog Tapa, Priest John's town, 100 members have withdrawn from all participation in the services conducted by him; and this movement will become general if the reactionary influence is strongly developed elsewhere."

"The American Methodist Board will soon send a large reinforcement of young men to the missions of India and China, and two others will soon return to their fields. Those who go to China, in accordance with the policy recommended by the late Bishops Thomson and Kingsley, will go unmarried."

—The Hon. H. J. Brown, writes to the *New York Observer*, about the wonderful work in Mexico:

"To get some idea of the work of Reformation now going on in and around the city of Mexico, come with me. Pass along the street of San Francisco, the Broadway of the city. Look in at this beautiful little room, No. 41. See these Spanish Bibles, Testaments, religious books and Tracts, peering through these large glass windows! This is the Bible Depository; that tidy, smiling lady, behind the counter, earnestly instructing those attentive men, women and children as they come and go, is the Christian wife of Rev. Gabriel Ponce de Leon. She superintends the Depository, and is an untiring stationary missionary to the ever passing crowd, while her indomitable husband goes hither and yon, reading, distributing tracts, lecturing, exhorting, preaching, converting and organizing. His footprints are visible in a hundred communities, and, with God's blessing, seem destined to be seen in hundreds more. That cheerful, sprightly and amiable looking little maiden is her daughter and assistant, always ready to comfort the distressed by an apt quotation from God's promises.

"Walk with me to the second street above—turn to the left: this is the street of San Juan de Letran—we enter No. 12, pass up stairs and find ourselves in a large, neatly furnished room used as an Evangelical hall of worship. Look! do you not see those four Mexican preachers on the platform, Ramero, Ramirey, Irlas and De Leon—and this attentive audience of nearly three hundred? Do you not enjoy the strains of this congregational vocal music, in which the earnest Riley, overflowing with zeal for others, happens to lead to-day? Look! Ramero rises! What stillness! what attention to every word, as he discourses of Jesus Christ, of salvation by faith, and of the duties of Christian life. Hear his solemn warnings against superstition, idolatry, violation of the Sabbath, vice in all its forms, and as he appeals to parents to rear their little ones in the fear and love of God, see the tears trickling down so many cheeks.

"Let us continue the rounds to 10 rooms, chiefly in private dwellings for the want of church buildings, and we shall find in each from 40 to 100 worshippers engaged in prayer, singing, reading the Scripture, exhorting or listening to preaching. Leave the city and traverse the surrounding country, dotted with many villages, in 15 or 20 of which we shall find similar congregations. Go north into Zacatecas, Coahuila, Nuevo Leon and Zamlaupas, and there too we shall see others.

"Let us call on Mr. Riley at his room, the self-sacrificing missionary, who has accomplished so much in conjunction with the Mexican preachers, in so short a time and with means so inadequate. He will show you letters from all parts of the country—from men in high places—from tradesmen, and, more than all from the poor, appealing to have God's word, religious books and missionaries to enlighten the people sent among them. He and his co-laborers will give you overwhelming evidence that such an opening for good works—such an opportunity, under God's Providence, for reclaiming, elevating and saving a whole people, was probably never seen before. But alas! alas! he will tell you in sorrow, he will tell you he has not the means to send the books nor the missionaries. That though God has opened the way, man's aid is a necessary instrumentality. That if he had the means to establish a seminary to train pious youths for the ministry, another to educate pious young men and women as teachers of common schools, to publish religious publications, and sufficient to

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sustain and press forward the present work, he nor his friends have the least doubt but that within five or six years Evangelical religion would control Mexico, and would be prepared to send its missionaries into South America."

TELEGRAPHIC NEWS.

—*London, 16th.*—A rumour is current attributing to the King of Prussia, the intention of only negociating in Paris, and with the restoration of the Emperor.—The bombardment of Metz has commenced.—The Prussians are steadily advancing on Paris. The vanguard is close to the eastern side. A numerous body of troops left the capital last night, and an engagement is probable to-day.—Direct postal communication between London and Paris is stopped.—The third parallel of the works commanding the glacis of Strasbourg was completed on Wednesday.—M. Thiers' mission is fruitless.

17th.—A note has been sent by Count Bernstorff to Earl Granville containing a question as to the character of the English neutrality since manufacturers and exporters are supplying arms and ammunition to the French.—Earl Granville has replied, that the attitude of England is in strict conformity with international law, and the conduct of Prussia during the Crimean war. —It is stated that the Germans are threatening an invasion of Normandy.—The French blockade of the Elbe and Weser has ceased.—It is reported that a Red Republican provisional Government has been instituted at Lyons.—The "Rheims Journal" publishes a communication of Count Bismarck declaring that the rumour of negociations for a speedy restoration of peace is unfounded. It says that the German Goverment has received no communication, and the Goverment now constituted at Paris precludes all guarantees for the durability necessary for opening international relations, and it also seems inclined to continue the fatal and unequal contest rather than to consider what means may be taken to restore peace to France.

19th.—Count Bismarck has replied affirmatively to the question of M. Jules Favre, whether he would receive him at the King's Headquarters at Meaux for negotiations.—The Bombay Mail of the 24th ultimo was delivered in London to-day.—The Foreign Office announces that Messages between the belligerents have been transmitted during the last ten days by the British Government, through Lord Lyons and Count Bernstorff, and states that M. Jules Favre has determined to proceed immediately to the German Head quarters, but no bases of negotiations have yet been agreed on.—The French Government have notified that the blockade in the North Sea is raised.

20th.—M. Thiers has left here for Vienna and St. Petersburg. Mr. Jules Favre has proceeded on his mission to the Head-quarters of the King of Prussia. It is stated that his reception was favorable. Their (query—There are strong) hopes of a pacific arrangement whereby the bombardment of Paris will be averted.—Telegraphic and railway communication with Paris has been totally interrupted since last night.—M. Thiers has arrived at Tours.—The Army of Paris is outside the City for the purpose of harassing the enemy. The National Guards man the ramparts.—Trifling engagements have taken place in the environs.—The Government have decided to erect barricades from the second line of defence within Paris.—The Germans sum occupy Versailles.—The Crown Prince is advancing towards Fontainebleau.

21st.—The *Times* Berlin correspondent telegraphs that the Russian garrisons in Poland and Volhynia are being reinforced; seven divisions of infantry have been sent to the Galatian frontier.—The greater part of the fortifications of Strasbourg are a mass of ruins, and a breach has been effected. The assault has been deferred on account of the heavy loss the besiegers would probably sustain.—Communication with Paris has been entirely cut.—The Prussian investigation into the recent explosion at Laon entirely exonerates the Commander of the Fortress of treachery. The explosion was the act of an artilleryman. —Genceral Steinmetz has been relieved of his command and has been appointed Governor-General of Posen.—The Italians entered Rome yesterday after a short resistance by the Zouaves, who ceased firing by order of the Pope.—Despatches from Orleans states that a Prussian Corps estimated at 15,000 men has been repulsed with considerable loss in the plains between Champlan and Risson by 25,000 French troops; the Prussians were forced across the Seine.—Hopes of a favourable result from the peace negotiations have not been abandoned, but military operations are unrelaxed. Prussia objects to an armistice.

22nd.— Prussian official despatches announce, that after slight engagements on the 17th and 18th, three French divisions were completely defeated on the 20th, and drived back on Paris, with the loss of between 2000 to 3000 prisoners. —The investment of the Paris has been completed. The Crown Prince's Head quarters are at Versailles.—The Troops are posted from Versailles to Vincennes.—Lunnette 53 of Strasbourg has been captured by surprise.

—*Tours, Sept. 16th.*—The Prussian advance guard arrived this morning at Joinville, Le Pont, Alfort and Melun.—All the great towns of France are making preparations for defence. There is a resolute spirit throughout the country.—Skirmishing has commenced at various points in the neighbourhood of Paris.—M. Thiers leaves London for Saint Petersburg to-morrow. Little hope remains that the negociations will avert the siege of Paris.

17th.—General Cadorna has sent a trumpeter to General Kauzlar requesting to be allowed to enter Rome with the Italian troops. General Kauzlar has refused. The troops have since occupied Civita Vecchia, where they wery enthusiastically received.—It appears certain that the Pope will remain at Rome.—Railway communication with Paris is suspended. The Chantilly and Orleans Lines have been cut by the Prussians.—A cannonade (sic) of Prussians have crossed the Seine at Merth. 50 guns have pussed, (query passed) Soutz and Creteil and have occupied Moulhouse and Cernay.—News from Marshal Bazaine dated Metz the 16th, states, that the health of his troops is good, and that the provisions are abundant. No aghin hince first (query no fighting had taken place since the first.)

18th.—Lord Lyons and the Diplomatic Corps have arrived at Staden.—80,000 French under General Ducrot occupy the woods near Clanard and Mendon.—Advices from Paris dated yesterday, the 17th, state that the Prussians were enveloping the Eastern side of the capital from the Northern to the Orleans railway.—Western Railway along three (sic.)—The elections for the constituent assembly take place on the 2nd October, and the municipal elections on the 25th instant.

19th.—The Prussians cut the Havre Railway at Conflans yesterday. Communications with Brittany is alone open.—The American, Belgian and Swiss ministers remain in Paris.—A Diplomatic Circular has been issued by M. Jules Favre in which he explains that his motive for advancing the date of the elections for the Constituents assembly is to give the Government regular power to represent France. M. Favre repels as a calumny the statement that the war was originally demanded by public opinion and says, that the watchwords of the elections in 1869 were "Peace and Liberty." The Plebiscite adopted the same programme. The Majority of the Corps legislatif was the docile instrument of personnal poor dead (query of personal power but did) not represent the country. France asks for peace but prefers the worst disasters to dishonour.

20th.—The Paris Government have decided to construct a complete system of barricades as a second "enceinte." M. Henri Rochefort has been appointed President for carrying out this object.—It is believed the Prussians intend to attack from the South-West between Charenton and Clamont, and will establish their Head-quarters at Versailles. The Crown Prince is advancing on Fontainebleau.—The "*Standard*" says that the new French Army of the Loire is numerous and undismayed. It is commanded by General Lamotte.—The Czar has conferred the military order of St. George on the Crown Prince of Saxony.—The Railway from Paris to Havre has been cut by the Prussians. The armaments in the southern departments of France are being actively pushed forward.—

21st.—The Italian troops entered Rome yesterday, after some resistance by the Pontifical troops, contrary to the wishes of the Pope.—The Prussians continue the concentration of their troops round Paris. They have occupied Pithivieres and threaten Orleans.— The Garrison of Toul again repulsed a Prussian assault on the 19th.—There are rumours of a depart (? defeat) of Prussian detachments at Sissons, Mon (? Sens) Lagny and at Meudon.—The armament of the whole of France is being continued on a vast scale.—Laguerronniere has arrived at Marseilles and has been arrested.

Florence, 19th.—Count Arnim has informed General Cadorna that the efforts to prevent opposition to the entry of the Italian Troops into Rome have been unsuccessful. General Cadorna has therefore commenced a siege of Rome. The divisions of General Augioletti and Nino Bixio surround the City.

Berlin, 21st.—On the 19th inst., complete investment of Paris effected by our troops. Redoubt 7 guns taken.

PASSENGERS SAILED.

Per *Sumatra, 25th*:

For Suez.—Surgeon-Major and Mrs. Baillie, Mr. G. H. Bolton, Captain Alexander Filgate, R. E., Mr. Best, Mr. L. A. Watkins, Beebee, Ameerun, Beebee Jaunb, Dr. Rose, Major and Mrs. Kippen.

For Southampton.— Major and Mrs. R. H. Blundell, Mrs. Seagrim and four children, Colonel Ross, Mrs. Emmett, Miss K. Emmett, Mise B. Emmett, Mrs. Wright and four Children, Mr. and Mrs. Brunton, Mr. Richard Brooks, Mr. Richmond, Mr. E. W. Clementrow, Mr. J. Wild, Mr. B. Moore, Mrs. Robson and infant, Dr. Harris, Mr. W. Spencer, Lieut.-Col, Fooks, and Mrs. Davidson.

DOMESTIC OCCURRENCES.

BIRTHS.

BOYD—Sept. 17th, at the Free Church Manse, Marine Lines, the wife of the Rev. D. C. Boyd, of a son.

JOYNT—September 10th, at Ratnagherry, the wife of C. Joynt, Esq., M. D., of a daughter.

MARRIAGES.

SCALES—THOMPSON—September 12th, at St. Peter's Church by the Rev. Mr. Harper, Mazagon, Charles Alexander Scales, Mechanical Engineer, to Mary Ann Thompson, only daughter of the late John Thompson, of England.

SADLER—WALTON—Sept. 15th, at St. Thomas' Cathedral, Bombay, by special license, Mr. C. Sadler, G. I. P. Railway, to Miss E. Walton, of Byculla.

DEATHS.

STUART—Sept. 4th, at Kamptee, Major R. R. Stuart, 1st Madras Light Cavalry.

JACOB—Sept. 14th, at Poona, George William, only son of H. P. Jacob, Esq., Headmaster of the Poona High School, aged 1 year and two months.

PRINCE—Sept. 16th, at Bhosawul, Benjamin Fletcher Prince, (son of Mr. J. J. Prince, Oldfield Road, Manchester), Foreman Fitter. G. I. P. Railway.

GOULD—Sept. 16th, at Amrolee, of chronic dysentery, Captain W. J. Gould, H. M. the Gackwar's 4th Regiment.

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